

Approaches between exegesis by tradition and exegesis by opinion and their effect on glorifying Allah

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Abstract

There is no doubt that the glorification of God every Muslim and Muslim should be described with attributes of perfection and majesty, and to refrain from everything that is not befitting of His Majesty, glory be to Him, and it is known that the Holy One.

Keywords: *exegesis, Muslim*

I. Introduction

There is no doubt that the glorification of God every Muslim and Muslim should be described with attributes of perfection and majesty, and to refrain from everything that is not befitting of His Majesty, glory be to Him, and it is known that the Holy One. The Qur'an is the word of God. It is not correct to attribute to it except what it has proven to itself or denied as well, and understanding His words, glory be to Him, includes knowing the interpretation by which we reach the goal. From interpretation, interpretation of tradition and interpretation by opinion. And if we approach the two explanations, the greatness of the Bari is clear. Therefore, the title of my research was ((Approaches between interpretation by tradition and interpretation by opinion and their effect on glorifying God)).

Definition of interpretation and interpretation, and the difference between them

Interpretation is one of the most important means and methods that explain the different sciences. It simplifies seemingly complex approaches, and the commentator comments on brief phrases and sucks for reasons, and describes the results of an easy-to-understand statement, and an interpretation of the tools of its nature, rules and principles, which differ according to the nature of the matter, and the method of practice has many meanings of definitions.

1-Explanation of the language: the explanation and significance of Elviser reveals a covered designation [1]. And it was said: It is the opposite of travel. It is said: Dawn has come in the light if there is no suspicion, and the woman leaves her face if she uncovers her veil, and that is why it is called: Traveling is a journey because it follows the man's morals. And it was said: It is taken from the interpretation, which is the name of what the doctor defines the disease, and it was based on activating the exaggeration mentioned by Alkafiji [2]. Abu Hayyan said: The naked interpretation is invited to flee. Fox said: She said: "The Persians interpreted his nakedness, emptying his nakedness, and returning to the

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meaning of a booth as a revelation of his back” of what he is hoping for. [3]. The term: a science by which the understanding of the revealed book of God is known to His Prophet Muhammad and the clarification of its meanings and the derivation of its judgments, its judgment and its conclusion from linguistics, grammar, science, statement and its origins. Of jurisprudence and readings, and it needs to know the causes of the revelation of people 23 x and copies [4]. Al-Kfiji said: It is the disclosure of the meanings of the Qur’an and the explanation of the meaning [5]. And it was said: It is the knowledge of the revelation of the verse and surrounded it and its ends with signs of misfortune in it, then Makki, the order of its humdni, and its compression and the like, photocopies and its transcripts, and the lavishness and the Sunnah, and the release and remission of it. And its entirety and its interpreter, and some of it increased: He praised it and prohibited it, promised it and compensated it, and ordered it to forbid it, and through it and multiplied [6]. Some of the later people have defined it as: a science that searches for the conditions of the Noble Qur’an in terms of its importance, and the intent of God Almighty as far as man’s energies [7]

2-Tafsir in the linguistic language: who is the first to interpret, and who to interpret the three? That is, he came back and went back. He said: Everything he combined and was correct, and if the interpretation of combining the luminosity with the problem of drafting is not clear there is a problem. It was said: I interpreted the reward: I seek and seek it [8]. The first words are interpreted, visualized, adapted, first and interpreted: Explanation [9]. As for the term, it has two meanings among the predecessors: Oh their son: interpretation of words and an explanation of its meaning; Whether or not he agrees, they are synonymous. Second: It is the same as what is meant by speech, and if the speech is a question, then its interpretation is the same as the act required, and if it is news, then its interpretation is the same as what is meant, and it has a saying. An apparent difference between this meaning and the previous one. [10]. as for the later interpretation, it is the distraction of the word from the more correct meaning to the preferred meaning of the evidence accompanying it, and accordingly, the translator must do two things: First: Explain the meaning. The possibility to articulate the meaning it carries and he claimed to be the meaning. The second matter: a statement of evidence that calls for distracting the term from its preferred meaning to its preferred meaning, otherwise it would be a corrupt interpretation or tampering with texts [11]

3- The difference between interpretation and interpretation: The scholars differed in explaining the difference between interpretation and interpretation, and in determining the ratio between them:

1. Abu Ubaidah [12] said: They have one meaning, and thus they are synonymous, and this is the common practice among advanced scholars of interpretation, such as Imam IbnJarir [13] and others [14].

2. Al-Ragheb Al-Isfahani said: Tafsir is more general than tafseer, and it is most commonly used in terms of terms and vocabulary, and most tafsir is in meanings and sentences, and what is used most in the divine books, and tafsir is. Used in it and in others [15].

3. Matredi said [16]: Interpretation: To decipher the meaning of this meaning with this word, and to testify to God that he intended with this word, and if there is evidence to the contrary, then it is correct. Contradiction between them [17].

4. A saying: Interpretation is an attribute. Either a fact or a metaphor, such as the interpretation of (the path) by the path and (the soul) by the rain, and the interpretation is an interpretation of the esoteric word taken from the first, which is a reference to the result of the order, so the interpretation is an explanation of the truth of the intended, and the interpretation is information about the evidence of intent. Because the word reveals the revealing, and the revealing direction, for example: His saying - Glory be to Him –(The Lord is the heart on

the scale of the r)]18], his interpretation: that is from the observation, it is said: I observed him; that is: his neck, and the observatory: he activates it, and interprets the warning Of contentment with the command of God and negligence, and willingness to present it, and breakers, provided that the evidence requires a statement from him, otherwise put a word in the language [19].

5. The People: Interpretation: the exchange of verses into a good possible meaning of what came before and after, and contradicts the Qur'an and Sunnah by deduction, which has permission for scholars, and the interpretation: it is to speak about the reasons for the revelation of the verse that you do not hear from and its story except after it is proven by the means of transmission [20].

6. People said: The interpretation is related to the narration, and the interpretation is related to knowledge [21].

7. People said: What happened is explained in the Book of God, and specified in Sahih Al-Sunnah, and it was called Tafsir. Because its meaning has been clarified and revealed, and no one has the right to strive with him or anyone else. Rather, it carries it on the meaning that he mentioned does not go beyond it, and the interpretation: what the working scholars have deduced from the meanings of the discourse, skilled in the instruments of knowledge [22].

8. People: Interpretation: Explaining the meanings of learned words by form, and Tafsir: is a statement of the meanings that he learned as a reference, and the percentage of discrepancy between them. Alusi in the introduction to his interpretation [23].

Perhaps the most apparent and first of the sayings is acceptance: interpretation was not due to narration, and interpretation was not based on knowledge. This is because the interpretation of its meaning, the statement of its disclosure and the disclosure of what God Almighty wants is not proven unless it is narrated on the authority of the Messenger of God or by the order of some of his companions who testified. Revelation and science. From the facts and facts that surrounded him and mixed with the Messenger of God and returned to him while they confused it with the meanings of the Holy Qur'an. As for the interpretation, it is noted that one of the possibilities for pronouncing the evidence is preferred, and the weight depends on diligence. It is accessed through knowledge of the vocabulary and their meanings in the Arabic language, using them according to the context, knowledge of the Arabic methods, and the derivation of meanings from all of that [24]. But he should know that this is conditional on the validity of the transmission chain from the Messenger or from the Companions. Knowing that the interpretation in the narration entered into the situation and carried it into plots and myths, for several things including

1. What was swept by the enemies of Islam from the heretics of the Jews who pretended to Islam, contrary to the distorted news that they find in their books.

2. False doctrines do not hide their owners, and bees, like false fortune tellers, do not hide those who insult false hadiths and attribute them to the lies of the Messenger or his companions.

3. Many sayings were quoted from the Companions without a sequence of transmission, which led to confusion between truth and falsehood and confusion between truth and falsehood. Therefore, it is necessary to emphasize the interpretation of the hadiths in the narration. Based on this, the interpretation of the hadiths is of two types: First: There is no evidence of their validity and acceptance. Second: What is not valid for one of the previous reasons, and must be rejected, and it is not permissible to accept or work with him except to scrutinize it, or alert him to his delusion so that there is no one.

The second requirement :interpretation by opinion and its requirements.

Tafseer by opinion: It is the interpretation of the Qur'an with ijthad, based on the tools needed by the interpreter [29]. It was said: This is what the translator relies on in stating the meaning on his understanding and deduction from abstract opinion [30]. And it was said: It is the interpretation of the Noble Qur'an with diligence after knowing the interpreter of the words of the Arabs, knowledge of Arabic terms and their meanings, knowledge of the causes of revelation, the copyist and the knowledge of terminology. Replicated, etc. [31].

Ruling on interpretation by opinion

Interpretation of the Qur'an once with an opinion and diligence outside of Muharram may not be necessary for the following evidence: First: From the Holy Qur'an and to the Almighty: Do not care about what I am on you [32]. On the authority of the Sunnah according to Ibn Abbas, he said: The Messenger of God may God's prayers and peace be upon him, said: Whoever says in the Qur'an without knowledge, let him sit from the fire. And in his saying: "Whoever says in the Qur'an with his opinion and strikes it has been wrong. The word of God is what I do not know. [34] And al-Tabari said in his interpretation [35]: This report testifies to the validity of what we have said: that what was interpreted in a verse of the Qur'an can only be understood by the following: The text of the Messenger of God, peace be upon him, or His position is an indication of it, so it is not permissible for anyone to say it in his opinion, except for those who said that in his opinion - and if it is the truth - then he is wrong. God does not know what he does. I don't know, and God forbade praising that in his book on his servants, so he said: Oh God, do not go away to the moon [36] and these narrations and the like on the authority of the imams of the first generations. The one who spoke with him knelt that the language began to become fine, and this is what came from these phrases and other expressions of interpretation - and inconsistent - do not speak as they knew, and be silent about what they did not know, this is the duty of every person. Doing it, and it is more likely to be denied if he leaves the interpretation with the correct tradition and amends it to say his opinion [37]. Al-Tabari said: The commentators have the right to interpret the Qur'an - which is even knowledge of the interpretation of the worshipers as a way - the clearest argument for what he interpreted and interpreted. His interpretation of the Messenger of God - with the exception of the rest of his nation - was from the news of the Messenger of God - in terms of the wide transmission of what was found in it from the wide transmission, or in terms of the transmission of evidence. From a change, in what was not a broad transmission, or in terms of the evidence that was related to its authenticity, and the most correct evidence - as translated and deduced from that - from what he knew by knowing the terminology of the tongue, either from evidence from their current poems, or from their logic and their famous languages, that is, who was the translator and translator After he was not out of his interpretation and his interpretation of what was intended. Translator and commentator from the sayings of the predecessors on the companions and imams, and from the successors of the followers and scholars of the nation" [38]. The interpretation drawn from the Qur'an and the Sunnah of the Prophet accompanied the scholar of the Arabic language, its methods, and the provisions and principles of Sharia.

His judgment :passed its scientists - mercy of God Almighty - and has a lot of evidence on this ,including

1. God Almighty says: I am not in poverty, or I have described what it are [39]. And other verses that call for contemplation of the Qur'an.
2. B. The prayer of the Messenger Ibn Abbas, saying: "O God, it is his jurisprudence in religion and his knowledge of interpretation." [40]. If the interpretation is limited, the transmission may not be a diligent one as Ibn Abbas had an advantage over others.

3. C. That the Companions differed in interpretation on the faces, which indicates that it is from their diligence. And this appears permissible to interpret the saying praise. God knows best [41].

The interpretation by opinion has two parts

A translator without saying that, and he fulfills the conditions and restrictions of interpretation, so the interpretation deserves praise, otherwise he would be condemned. And the interpretation of Mahmoud's opinion is: This is the interpretation that I do explaining his mind, so that the purpose of God - glory be to Him - reaches the same amount of human energy, drawing for me that with all the tools and conditions that should be. Met and knowledge in the field of interpretation. Interpretation of opinion is guilty: This is inconsistent with those circumstances in which the translator was not aware of these tools, or did not take into account those controls [42]. Therefore, I must refer to the interpretation of the tafsir in order not to detract from the set of conditions set by scholars who address the words of God Almighty, the most important of which are:

1. For the interpreter to have a correct belief in God Almighty, for the validity of the belief prevents the interpreter from distorting the texts, betraying the verses, and preventing them from slipping in them.

2. renunciation me for sectarian passions and decay the right - to - face without the right to the necks of the verses of the doctrine promoted, or especially the doctrine of the Koran to deviate.

3. Not engaged in the interpretation of diligence me until his consideration of the evidence in the A to interpret Mathur as Altal j :to request interpretation of the Koran itself, the Qur'an explains some of some in the verses of different.

4. 4. Then if I did not find: He asked for the interpretation of the Sunnah, the coffee, the description of the truth to me on the authority of God - the Almighty said: And revealed us because it is no wonder that what was revealed to people appeared.

5. and then that did not find : asked explanation in the sayings of the Companions, understand the people closest to all of us to see the revelation, knowledge of a timely Aia, and closer to piety and named coffee j ρ ,And all generations closer to the language of Queen Walt J came down by the Koran.

6. then that did not find : worked hard in the interpretation of the verses of the Holy Quran what happened necessary and the tools needed for each interpreter a collection of specific science and interpretation of the statement, the most important:

The second topic: signs of glorification related to interpretation by hadith and interpretation by opinion ((applied study))

The greatest addition that a servant can add to his life is to reach the knowledge of his Lord, the Exalted, the Majestic, and the right to knowledge.To know how to deal with his Lord, and to see the way to reach him. . At that time, the pests and faults that he has long complained about obstructing them on the road will move away from him... And because God Almighty knows the fruits of the great, they are: they emerge from doubt to certainty, from hypocrisy to sincerity. And the lack of interest in remembrance, the desire to bring down lust in the hereafter, and from arrogance to humility, and bad advice to wrinkling. And the first sign of knowledge: glorification, May God have mercy on him.[45].

Which indicates the great friend in interpretation ((case study)). The first branch: Glorifying God, the Creator, of the actions of worshipers.

Do not tell them well, and then God will kill them and throw them like a slander. God slanders me. Oh, what do you say from him without him, that God hears [46]. The same applies to the interpretation on the authority of Ibn Abbas: The Messenger was holding his fist from the dirt, then he flung it in their faces and said: (The faces were scarce) so God appeared in their eyes until he made them themselves. It is said: The British Cup incriminates him, and is it? There are two answers to this: One of them is that God Almighty has proven that to himself because of the power of the cause that leads to the cause. The second: the Prophet proved it, its possession and its denial. Because he is, in fact, the actor, so he proved that to himself [47]. And many of the people of interpretation that the verse was revealed when the Messenger gave its grip on WadiMaqadim on the day of "Badr" when the pagans said: The scarcity of faces and they threw them into that fist. And on the narration of Abu Ayyub Al-Ansari. Allah's Apostle said: Oh God, I sing for you and I promise you. IbnRawaha said: Messenger of God! I want to refer to you, Messenger of God, the best of those who make clear that God is greater than asking for his promise, so he said: IbnRawaha! Let God seek His promise, because God does not break a promise. So he took a handful of dirt and threw it with the Messenger of God before they defeated the people. God sent down: And cast a pitcher as if you were throwing, God, the righteous [48]. IbnAtiyah says in his interpretation (49): ((This is a statement by the believers, by which God knows best that the killers of the believers are not tyrannical in killing, because killing is by destiny, morality, and invention in all cases of murder. And this talk answers those who say that the actions of the servants are created for them.)) Imam Razi says in his interpretation [50]: It means that the fist is one of the pebbles that you threw, because you did not actually throw it, because your throw does not reach its effect except what reaches throwing people except God. He threw it while running through parts of that dirt and reached it to their eyes, so the image of the throwing was on the authority of the Messenger, may God bless him and grants him peace, and its impact came from God, as proven. Herself Ramia. Because this meaning is correct in denial and proof. This is evidence of the veneration of Al-Bari in his victory over his faithful servants and the stirring of terror in the souls of the polytheists, and that God created the actions of the servants, their words and intentions, and the danger of obedience and disobedience. . And he commanded them to obey them and forbade them to sin and wanted them to be the way they are, which is a kind of interpretation based on the saying of praise [51].

The second branch: glorifying God and denying the properties of creatures from Him.

These are Fallonk, but Evalon, hand of God, God, do not possess [52] It is the belief that God Almighty is a man without a partner, an individual without a partner, an old man without a partner, a non-existent existence, remains without interruption, has no essence [53], Nor the body [54], nor is it presented [55] nor with the location of symptoms, jewels, and bodies, and it is not permissible. For them, on the throne level as he said without a method, they live, know are able, seek, hear, see and speak. Qualities of perfection are described. Life, knowledge, ability, will, hearing, sight, and speech, and that this quality deserve himself, an old man with his feet, neither he nor he, nor is he someone else, nor is he other than him, there is nothing. Same is hearing and sight. And that these surahs, verses and his words were spoken truthfully in a written letter and in an audible voice - not like our letters and voices - and in a rational sense, and that he revealed them to our Prophet Muhammad, and that he was not from his family. A creature or a sentence from the Qur'an, and that God has a face and a debtor as stated in his book, and this is not explained by fanaticism, soul and grace. 56]. Imam Abu Jaafar al-Tabari says: The Almighty said: His Prophet Muhammad mentioned to Al-Hudaybiyah among the friends who did not flee when they met the enemy, and I do not know the Dahir (but swore to pledge allegiance). He says: But beware, Evelon. And God blessings them, because God in them is Paradise, by making them aware of it. And in his saying (the hand of God is above their hands) that the power of God is above their power in the victory of his Messenger, because they pledged allegiance to the Messenger of God for his victory over the enemy [57] The Imam says: (The hand

of God is on their hands) that is: victory, aid, greatness, greatness, majesty, and the entry of authority and God. In the object "[58]. And in the interpretation of al-Qushayri, he says: It means" the hand of God ": In my gratitude to them with success and success:" On their hands "for fulfillment during Biaoq. And in Imam Al-Baghawi's interpretation: {the hand of God is upon their hands} Ibn Abbas. He said: The hand of God fulfills what He promised them of goodness above their hands. [60] As for Imam al-Razi, he: The Almighty said: The hand of God above their hands has its face and the hand is in both places. One meaning or it has two meanings, even if we say it has one meaning, and it has two sides: one of them is the hand of God, meaning the grace of God on them above kindness to God. God Almighty said: "But God has guided Yemen, how much guidance." [61] - The second: Hand of God. God is above their hands, that is, His yield on them is stronger and higher, and their yields belong to it, and it is said: The hand is for so-and-so, meaning victory. And victory and injustice. An indication of glorifying the Creator by refraining from the attributes of creatures and not releasing a harmful hand upon himself, the Almighty, which is one of the attributes of creatures. This interpretation is similar to an opinion.

II. Conclusion

1. That the interpretation of what was referring to the novel, and the interpretation of what he was seeing knowledge - how; This is because the interpretation of its meaning and the statement of its disclosure, and the disclosure of what God Almighty wants is not confirmed unless it is narrated on the authority of the Messenger of God or on the order of some of his companions who witnessed the revelation and knew. Of the facts and facts that surrounded him and mixed with the Messenger of God and returned to him in what confused them of the meanings of the Holy Quran. As for the interpretation, it is noted that one of the possibilities of pronouncing the evidence is preferred, and the weighting depends on diligence, and is reached by knowing the vocabulary and their meanings in the Arabic language, using them according to the context, knowing the Arabic methods and extracting the meanings from all of that.

2. Interpretation by hadith: This is what was mentioned in the Qur'an or the Sunnah or the words of the Companions or Caliphs in explaining what God Almighty wants from His book. Tafsir by opinion: It is the interpretation of the Qur'an with ijtihad, based on the tools needed by the interpreter.

3. Interpretation without an aphorism, two parts explain Mahmoud and the interpretation is guilty of them if it fulfills the conditions of interpretation and controls, then the interpretation deserves praise, otherwise the blame.

4. In the anthropomorphic interpretation, there are references to glorifying the Bari by proving his unity, proving his uniqueness with oneness, and following what God commanded in the Qur'an, with the Messenger of God among them. The hadiths, and the exclusion of the characteristics of creatures, all this is similar to interpretation by proverbs.

5. 5- The interpretation by opinion has evidence of venerating the righteous by the creation of God the deeds of the servants, their sayings and intentions, and the danger of their obedience and disobedience, and that he ordered them to obey and forbade sin and refrain from sin. One of the attributes of human beings and not releasing a harmful hand on himself, the Almighty, and it is one of the attributes of creatures, and all of this is like interpretation by opinion.

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